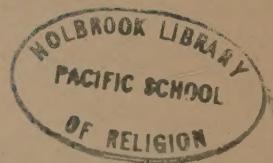




The South India CHURCHMAN

The Magazine of the Church of South India

MARCH 1972



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Mission of the Synod to the Dioceses

The word 'Synod' is used in different ways in the CSI. Sometimes it denotes the Assembly of Bishops and representatives of the various dioceses which takes place in two years. It is also loosely used for the Office-bearers or the Executive Committee. Again it stands, quite impersonally, for communications of any sort originating with any of the Committees or officers of the Synod. At other times it is equated with the CSI itself and might refer to any kind of supra-diocesan or inter-diocesan decisions or actions.

In whatever way we may think of the Synod it has a functional responsibility for the dioceses. At present this responsibility appears to be hardly anything more than that of a certain degree of co-ordination and of arranging for periodical consultation and common decision-making. And has been more according to the mechanics than the spirit of the constitution. But can we speak of a dimension of mission to this responsibility—both the issuing of special messages to the dioceses and helping them in the task of acting on them—a task which they cannot do for themselves without the support of the Synod? For lack of the realisation of this dimension the impact of the Synod on the dioceses has been very feeble, especially in those areas where strong impact was necessary to bring about a re-orientation of their activities.

There are several aspects of the life and work of the dioceses where quite satisfactory traditions had been established in the uniting churches even before they merged together as the CSI. The starting of educational and medical institutions, fund-raising for special occasions, local efforts for building new churches, evangelistic work and organisation of administration are examples. In these aspects of the work of the dioceses hardly any help or guidance from the Synod has been necessary for most of the dioceses at any rate.

There are other activities which also are carried on fairly vigorously in most dioceses—but with 'more zeal than knowledge'. They are carried on with some spirit—but with an orientation and by methods which have become relevant to the needs and circumstances of the Church-day. Sustained Christian thinking in these fields has brought new insights which, unfortunately, have not been received, or have been rejected by those in charge of them in many dioceses. In the very first report presented to the last session of the Synod—on work among young people in the Church—it was pointed out that many dioceses were tempted to abandon theologically sound, but perhaps rather dry, teachers' manuals for beautifully got up and widely advertised, but theologically questionable, teaching materials offered on financially attractive terms by certain Groups working independently of the Churches. During the discussion, therefore, there was a demand that the Synod should make its Commissions or Committees for Youth Work, Theology and Laity responsible for the provision of suitable teaching materials for the young throughout the CSI. This is just one example of how, if the Synod will not accept responsibility, most dioceses will continue with outmoded and wasteful methods or objectives or even yield to influences from Groups which will be harmful to the development of a genuine and effective Christian faith and experience in the long run.

There are yet other areas in which the dioceses, with rare exceptions, have not become active at all or have lost even



the little momentum that may have been gathered a few years ago. These are areas in which the conscience of many Christians in different parts of the world has been quickened in recent times. A new illumination of Christian responsibility for the affairs of the world and a fuller understanding of Christ as the Saviour of the World have brought the challenge for a complete re-thinking of both the activities of the churches and the implications of Christian faith for the daily life of the Christian. Quite rightly the Synod took upon itself the task of passing on these new insights to the dioceses about ten years ago. It appointed Committees of its own on Social and Economic Concerns and for Laity education and made recommendations for the appointment of parallel committees in the dioceses. In four or five successive Synod sessions it also highlighted the themes of Christian citizenship, neighbourliness or servanthood. Occasionally, the conveners of the Synod Committees also arranged for consultations in dioceses to help start laity work in them and sent periodical communications to encourage and guide them in these new fields of action. But the weight of inertia and unwillingness to receive new insights have defeated these efforts in most dioceses which have settled back to the conventional introverted, self-preserving and institutionally preoccupied routine of ritual and administration. In them laity work has wilted even as a tiny bud and social concerns have shrunk to the utilisation of aids offered by various agencies mainly for the benefit of institutions and properties of the dioceses.

It is bad enough that the dioceses have done little re-thinking on Christian mission, priorities or orientation for action. But it is worse that the Synod has begun to act as though all this is being taken care of in the dioceses now and as though there is no longer any need for it to make a thrust into the dioceses to bring about the desired re-orientation. Therefore efforts in these fields by the Synod and its Committees have definitely slackened and one can only hope that they have not been abandoned altogether.

At the last Session of the Synod attention was drawn during the discussions to two gaps in the functioning of the CSI. One is between the Synod and the dioceses—the absence of communication between the Synod and the dioceses or the failure of the dioceses to benefit by, or to act upon, the thinking done by the Synod or the recommendations or exhortations of its Committees. The other gap is within the Synod itself—between its own Assembly or Executive on the one hand and its standing committees on the other. There does not seem to be any machinery or means at present by which the Synod can make sure that Committees discharge their responsibilities. At the last Synod meeting it was reported that the Committee on laity work had not met at all and that, therefore, there had been no programme or planning by the Synod for this work. Conveners of two other Committees, one of them being the

Social Concerns Committee, had not even given any reports because, evidently, the Committees and the Conveners had been in a state of quiescence during the biennium.

Making an evaluation of structures of the CSI in the paper he presented at the inauguration of the Silver Jubilee year at the last Synod meeting at Tambaram Bishop Anandarao Samuel, our new Deputy Moderator, also drew attention to these gaps. He said, 'While we thank God for this great recognition of the place of the laity in the Church it is to be pointed out that we have a long way to go to recognise the role of the laity in the world as sacred and in equipping them to be the Church in the world.' He also pointed out that 'this kind of thinking has to seep through to the congregations'. Our Committees and Councils, he said, hardly got beyond planning to implementations. He also deprecated the burden of administrative and committee work now carried by the bishops and pleaded for suitable assistance to them in these spheres so that they could devote more attention to those areas of responsibility for their dioceses which have been all but ignored in spite of their vital importance.

How are the gaps to be closed? In the dioceses, as the Bishop said, partly by Bishops taking the lead and working with determination in the neglected areas. In the CSI, as the Moderator said in his address, partly by minimising the work of the Moderator within his own diocese. But one man, even gifted with great drive and devotion, can only give inspiration and leadership in a field which is merely a part of his responsibility. There must be other workers on the job for whom it would be the sole or main responsibility. If there is work of an essential nature that must be done anyhow it is a matter of common sense that persons must be specially appointed for it. This is an elementary principle which the governments and many Christian organizations and sectarian groups are acting upon. But we, in our Church, unfortunately, do not always act with this wisdom. We have commendable enthusiasm for putting up buildings and maintaining places and traditions of worship. But when it comes to new spheres of work that are vital for the witness of the Church we do not want to spend money on people to do the jobs. The sectarian groups do not begin with buildings and the paraphernalia of administration. They just plant a man in a place, put him 'on the job'. That way they get things happening.

If the Synod is really keen on youth work, laity work, social concerns of our Church and any other sphere of

activity where an immediate awakening of consciousness or a re-orientation of programme is absolutely necessary, it should appoint three or four suitable full-time men and women for bringing awareness and guidance to the dioceses. They may be designated associate secretaries of the CSI or Organisers or anything else. The Synod would have to re-arrange financial priorities to make this possible. Or it should be possible to levy a very small cess on the dioceses to find the money to pay these Synod organisers. In a similar way dioceses should also reconsider their financial outlay in order to appoint suitable full-time workers for doing such essential work in the dioceses instead of tacking it on to other full-time work or handing it over to organizations with no vision for the Church as the Servant of the world as well as of Jesus Christ. They might consider, e.g., whether those presbyters whose main work now is administration of the eucharist in several congregations in the course of each month cannot be replaced by a larger number of honorary presbyters with this limited responsibility and whether, with the money thus saved, presbyters could not be appointed for special ministries and for effective supervision and guidance of the teaching ministry in the Congregations.

Where there is no vision people perish. But even where there is a vision people will perish—that is, congregations will exist only in name—unless the vision is transmitted to them. Transmitting it is the vocation of mission. But no mission can be carried out without personnel on the one hand and a 'crusading zeal' on the other. If societies for the propagation of the gospel had not found men and women with a passion for carrying the vision of the Christ to every corner of the World there would have been no propagation of the Gospel. Similarly, if the Synod has a vision, it will be effectively transmitted to the dioceses only through special messengers and not through Synod papers, Executive resolutions—or the *South India Churchman*. If, in a diocese, enough people—and particularly so-called leaders—have caught the vision already somehow the Synod may feel that it has handed on the torch. But, where dioceses are yet to catch it, the Synod would still have the missionary responsibility. Will the Synod—and particularly its Executive and Working Committees—face up to it? Or will nothing have been learnt from the experience of twenty-five years and the agony and frustration of being presented with 'nil' reports be repeated for those who will be attending the first Synod Assembly after the Silver Jubilee?

NOTICE

Readers of the *South India Churchman* will, by now, be aware that the Moderator, the Most Rev. Hari Gnanadason, is gravely ill and is undergoing treatment in the CMC Hospital, Vellore, where he was admitted on the morning of 19th February. The prayers of the whole Church, and of all our friends in India and overseas, are asked for him, that God may grant healing and strength; for Mrs. Gnanadason and the members of the family that they may be upheld by God's grace; and for the Deputy Moderator, the Right Rev. Bishop Anandarao Samuel, that God may give him the wisdom and strength needed for leadership at the present hour.

(Mrs.) DAISY GOPAL RATNAM,

Hon. General Secretary.

C.S.I. Synod.

I. Structures of the Church*

THE RT. REV. ANANDARAO SAMUEL, *Krishna-Godavari*

[During the recent Synod Session one day was observed as the Inauguration of the Silver Jubilee of the CSI. The better part of the day was spent in a consideration of Evaluation papers read by the members of the Panel.—*Ed.*]

Introduction :

The Church of South India was inaugurated on the 27th of September 1947 by the joining together of the S.I.U.C., British Methodist Church and the Anglican Church in South India. This was a historic and momentous step, much more so twenty-five years ago. It was an achievement made possible through the grace of God and the power of the Holy Spirit. From that time onwards the CSI has looked upon itself as a Pilgrim Church seeking wider union with other Christians and Churches like the Lutherans and Baptists. This union brought about a lessening of rigidity and a greater freedom of doctrine, practice and worship and more openness towards other Christians which have marked the life of the Church these twenty-five years.

Renewal and Advance

This has also led the church to examine itself with ruthless candour and objectivity. A commission was appointed under the chairmanship of Mr. R. D. Paul and a survey was made of the life and work and witness of the CSI and finally *Renewal and Advance* was produced in the year 1963. This is a memorable document which has been guiding and shaping the thinking of the church since the 1964 Synod Session.

The Servant Church

The idea that the church is the servant church and is the servant of the world is being slowly captured and understood by the CSI. 'Servants of the Servant Lord' was the theme of the last Synod in 1970. This kind of thinking has to seep through to the congregations. When people catch a vision of their own ministry in the light of the ministry of the Servant Lord radical changes are bound to happen. Some basic features will begin to emerge which are the true marks of the church—the body of Christ. The Church will quickly shed its grandiose appearances and stances. It will become simple, flexible, open and available to the world. The impression that people have in general of the church is that it is a closed community or a big institution which has huge funds at its disposal for use and distribution.

Lay People and their Ministry

Slowly but steadily the place and importance of the laity are being recognised in the CSI. The Synod has been consistently and regularly recommending that in every Diocese there should be a lay training centre. It is gratifying to note that every diocese has been taking effective steps to promote lay training. In every diocese lay people have come to the fore and have been entrusted with responsible work. Many Dioceses have ordained laymen in secular occupations as deacons and presbyters and they continue to minister both in their secular occupations and in the Church. This was a great breakthrough in the thinking of the people. This has to be carried on till we are able to recognize that at

the heart of the sacred is the secular and at the heart of the secular is the sacred. We have to live fully and totally both in the world and in Christ.

While we thank God for this great recognition of the place of the laity in the church it is to be pointed out that we have to go a long way in recognizing the role of the laity in the world as sacred and in equipping them to be the church in the world. As Hans Rudi Weber has put it, 'The laity are not helpers of the clergy so that the clergy can run the church, but the clergy are helpers of the whole people of God so that the laity can be the Church.'

Again to quote Bishop Robinson on this subject, 'It would be truer to say that some are called to the ministry of the Kingdom (or better perhaps the ministry of the King) through the structures of the world. It is these latter who seem to me most in need of the help of the Church (whether they are Christians or not) and who least get it.'

The CSI, like other churches, has in the main been a closed community in relation to the rest of the human community. The church is an open community living not for itself but for the world and in the world. The Church and the world are both related to the Kingdom and the Church has no monopoly of Christ. The Church is the first fruits of the Kingdom of God. Its pattern is Jesus Christ—the man supremely for others. When this insight grips the church there will be a revolution in the thinking of the Christians and the structures of the Church.

It is encouraging to note that in some Dioceses smaller groups of Bible study and prayer have been organized. This is to be very much encouraged in all the Dioceses. In the smaller groups people can be less formal, and shed their pretences. Their study, discussion and prayer can be intimately and relevantly related to their own problems and the problems of the world. They get an opportunity to express their needs and their aspirations and also enjoy a satisfying fellowship. This will lead to a deeper Christian life and commitment. Here lay participation can have its roots and take its inspiration.

It is gratifying to note that in some congregations the healing ministry is being carried on regularly as part of the ministry of the Church. This ministry has to be carried on wherever people are convinced of it. This has to be done unostentatiously and quietly and regularly. In this ministry the laity and the clergy must work together and actively participate. It should not be looked upon again as a special province of the clergy. The healing ministry, if carried on as a normal ministry of the whole Church, brings joy, peace, fellowship and healing of every kind to the whole congregation.

An Order for Women

A great step was taken by the CSI Synod in recognizing the role of Women in the ministry of the Church when the Order of Sisters was initiated in the year 1952. 27 sisters were commissioned in that year. The number slowly in-

* This is one of the Evaluation Papers. Others will be published in later Numbers.—*Ed.*

creased till 1962. Since then there has been a steady fall till 1970. In 1971 again there has been a sudden interest in the Order. 4 women were commissioned as sisters. 3 others have been admitted to probation. Younger women are coming in. At present there are 74 sisters of whom 54 are in active service. The meaning and the place of the Order has still to be clearly thought out and spelt out to the Church at large.

Administrative Machinery of the Dioceses and the Synod

When we look back upon the administrative machinery of the Dioceses it has to be stated that a large measure of integration has taken place within the Diocese and the CSI as a whole. This has been necessarily a slow and sometimes painful process. But definite progress has been made.

The administrative set-up in each Diocese is largely based on Committees and Councils. Of course a necessary amount of Committee work is essential, but at present there is an increasing tendency of that nature which leads to unnecessary expenditure and the church gets more and more involved in administration and organization. Committees also tend to become bottle-necks. Too many committees and councils give a false satisfaction to the participants that much work has been done while the fact of the matter is that only some planning has been done and all the implementations till remains to be carried out. There is a wide gap between planning and implementation. This danger has to be avoided. On the other hand men and women of competence, dedication and integrity may be chosen and entrusted to carry on the ministry of the Church in various spheres.

Bishops who are primarily shepherds of the Diocese should not be overloaded with administrative work. There is bound to be some administration but adequate assistance must be provided to Bishops by appointing full time and able personnel to help them in the discharge of administrative responsibilities. Thus the time and attention of the Bishops can be devoted to leadership in matters of faith, worship, witness and service in the Church and the world. In many Dioceses the Bishop is the ex-officio Chairman of all the Committees. This may be altered so that the Bishop is left out of smaller and less important Committees.

In some dioceses senior clergymen have been set apart to help the other clergymen and others in their personal matters and problems. This has to be encouraged and every diocese may be asked to set apart at least one or two clergymen who will function as Counsellors to the other clergymen and lay people. CSI has given a lead in the establishing of a Pastoral Counselling Centre in Vellore. Every diocese may take advantage of this counselling Centre.

In all administrative matters one thing that needs to be borne in mind is that people matter more than things. When the Church becomes impersonal then we lose the heart of the Gospel and the joy of life.

The Synod has been advocating the formation of more manageable and compact dioceses. In some cases this has been done. This has to be looked into more carefully and needs to be worked out in greater detail by the Synod. While there is everything to be said for compact dioceses this division of Dioceses may lead to unnecessary fragmentation and sometimes disintegration in the church. It can also lead the church into top-heavy administration and crippling financial burdens.

Regional Synods

For the last four years the Synod has been considering the proposal of having Regional Synods. Much can be said in favour of Regional Synods as forums of consultation,

deliberation, discussion and implementation. But if Regional Synods also become policy-making and legislative bodies then there will be confusion and conflict between the General Synod on the one hand and the Diocesan Councils on the other. At present the Synod has been encouraging consultation among the Dioceses of each region and this has to be carefully worked out, and consolidated. The Diocesan administration should be sound and the General Synod must be the supreme body shaping the life and work and witness of the whole Church. There is a great danger of Regional Synods leading the church into regionalism and narrow parochialism. This has to be guarded against.

Selection and Training and Ordination of Clergy

All the dioceses have been recruiting and sending an increasing number of young and educated men for theological training during the past ten years. This has to be done in the years to come with the greatest care. With regard to the pattern of theological training we are still largely following the western pattern and we are heavily dependent on overseas help.

We have to continue our search with a sense of urgency for ways and means of theological training more akin to our soil and culture and which the Indian church will be able to support from its own resources. We should also think of combining in some measure the type of training that our Lord gave to His disciples. There is a danger that the present type of training may become more and more academic and less and less related to the crying needs of the day.

During the last eight years the Synod has been urging the Dioceses to plan for annual and sabbatical leave for the clergy. Every clergyman must take a year's leave once in 10 years at least; once in seven will be ideal.

The Synod has twice laid down scales for the clergy and the Dioceses have implemented the same. This has to be done by the Synod from time to time so that the needs of the clergy are ever kept before the congregations and the Dioceses.

Some rethinking has to be done with regard to ordination and the training for ordination. Though in theory Ordination is not a sacrament, in the Protestant Church in practice it has become so in the narrow sense of the term. There are two categories in the Church: The clergy and the laity. This has very much weakened the witness and the service of the Church. The whole people of God are the Church and all the members have to exercise their gifts for the edification of the church and the ongoing ministry of the church in the world.

Some change has also to come about in the thinking connected with the expression 'People of God'. Though this is biblical it has given to the Church an air of superiority, arrogance and complacency which have for long ruined the witness of the Church.

Litigation in the Church

In some Dioceses litigation is on the increase while in other dioceses there are only rare cases. This will continue to be a problem which will mar the life of the church.

The Synod has taken note of this and has been trying to check this tendency by constitutional measures. Constitutional and legal provisions may not successfully deal with the basic problem. But this can be effectively dealt with as a Pastoral problem on a deeply personal level. Attempts to deal with problems and individuals on an impersonal and official manner oftentimes make things worse. An effective answer to this problem will be on the level of personal understanding, dispassionate outlook

and reconciling love. This involves humiliation at times, but it does not matter. The cross of Christ was the deepest humiliation and nothing can go beyond that limit. It is suggested also that boards of mediation may be set up at the Synod and Diocesan level to deal with this problem.

Democratic practices within the church have also led to much dissatisfaction, unhappiness and litigation. The Synod has been thinking about this problem. The time has come when this can be no longer an academic study but an urgent matter for action. While democratic practices will have to continue other procedures of Church policy and administration like rotation, unanimous choice,

representation, nomination and appointment could be seriously thought of.

The Synod may appoint a competent Committee to study the whole question and bring proposals within the next two years.

Christians must take both Jesus and the World seriously if there is to be an ongoing renewal of life. The church has to strike deeper roots both in Jesus Christ and the world. It is hoped that radical changes will come about in the thinking and the structures of the Church so that more effective and relevant ministry is performed by the CSI in the years to come.

Bible Study

Saviour of the World

[The Bible Study at the Synod Assembly this year was taken by the Rev. Dr. Samuel Amirtham, Principal of the Tamilnad Theological Seminary, Madurai. The Notes of the First Study and Introduction are printed in this Issue. The Notes on the three other Studies will be published in subsequent months.—Ed.]

Introduction :

The word 'Saviour' appears several times in the Bible O. T. 30 times N. T. 24 times) but the title 'Saviour of the World' comes only in two places (John 4: 22 and John 4: 14. The word 'saviour' is mostly used in the later writings of the N. T. and shows that the title was given to Christ as a protest against its use in the emperor cult. It is an apologetic title.

For the people of Israel, even though God gave them several saviours (Neh. 9: 27), Jehovah was the Saviour, the supreme saviour. (Ps. 106: 21; Is. 43: 3, 11; 45: 15, 21; 6: 26; 60: 16, etc.). This was based on the historical experience of God as saviour from the bondage of Egypt (Ex. 15: 2), from exile in Babylon Is. 43: 1, 18-19. From this grew the belief that God is a present saviour. 'Blessed be God who daily bears us up. God is our salvation, our God is a God of salvation; and to God, the Lord belongs escape from death' Ps. 68: 19-20. The O. T. faith grew to its height when it affirmed that Yahweh was the only saviour. 'I, I am Yahweh, and besides me there is no saviour' (Is. 43: 11; 45: 21; Hos. 13: 4). The messianic hope was born out of their belief in God as the saviour in the future too.

The passages chosen for our Bible study are the first four chapters of St. John's Gospel, in the reverse order. My reason for choosing these 4 chapters is that these form a section within the gospel, coming to a climax in the confession of Jesus as the Messiah, saviour of the Jews and Samaritans (4: 26-30), and as the saviour of the world (4: 42). In each of these chapters some one is brought to recognise Jesus as the saviour: Simon Peter (1: 41), disciples (2: 11), Nicodemus (3: 13-17), Samaritans (4: 42). The Gospel was written by John the son of Zebedee or some one close to him writing on his authority before the last years of 1st Century A.D. It was most probably written to the Jews of the Dispersion who were equally well versed in Greek philosophy and Jewish Scriptures. Some scholars think that John the pastor-missionary-philosopher-theologian wrote with those Jews in mind who rejected Paul's preaching and who forced Paul to go to the Gentiles. John wants to present the case of Jesus afresh to them. His purpose is clearly missionary and apologetic (John 20: 30, 31).

John is different from other Gospel writers in his approach. Each incident or miracle is followed by a sermon and interpretation. The feeding of the five thousand leads him on to a discourse on bread of life (John 6). He builds the gospel on the seven signs (2: 1-11; 4: 46 ff; 5: 1-18; 6: 1-14; 6: 16-21; 9: 1 ff; 11: 1 ff), occasions for John, to see something and say something deeper than the external incident.

STUDY I

Chapter 4. The Saviour of the World as they saw Him

The 4th chapter tells us five things about Jesus, which can be called a summary of the account of all the gospels about the person of Jesus Christ.

1. He was fully human

John keeps a safe balance in his gospel between the portraits of Jesus as Son of Man and Son of God. The narrative in ch. 4, starts at a very human level. Jesus is seen fully human, tired, and thirsty (4: 6). John is keen to emphasise the humanity of Jesus (2: 1-11; 11: 35; 12: 27; 19: 28). Today in the Indian Church we must be definite in emphasising the human nature of Jesus, for, in a country where anyone is divine, Jesus is easily worshipped as a divine Super-Being but his humanity is in danger of being overlooked.

2. He exercised a unique moral authority over men

A woman comes to draw water and Jesus picks up a conversation with her.

She tries to digress into theology and drags him into questions about worship. Jesus answers her questions on worship and speaks with authority. He exposes her life and helps her to see *herself*. He shows himself as the Messiah. She surrenders before this moral authority. He helps her to see *Himself*. Whoever met him found that his life was exposed, e.g. Peter (Lk. 5: 8). The religious leaders (Matt. 23), Nicodemus (Jn. 3: 3). He had also power to

forgive sins (Mk. 2: 1-12) and power to transform. Zachaeus (Lk. 19: 8).

3. He had a unique relationship to God

To the disciples who brought food, he says 'My food is to do the will of him who sent me and accomplish his work' (4: 14). God's will was his foremost concern (Matt. 4: 4). In John we often see Jesus claiming that his will is the same as the Father's (10: 30; 14: 20). To do the will (5: 30; 6: 38; 14: 31) of Him who sent him and (5: 30; 6: 38) to accomplish his work (5: 36; 9: 4; 17: 4; 19: 28) are the words which clearly express Jesus' relationship to God, as He understood it. The relationship was such that he could say 'I say' and 'I am' in the same way as the God of the O. T. (Ex. 3: 14), I say unto you (Matt. 5: 18, 20, 22, 27, 32, 34, 39, 44). I am the light of the world (8: 12) and other I am sayings (6: 35, 48; 10: 7, 9, 11; 11: 25; 14: 6; 15: 1, 5).

The will of the Father to be accomplished was to be 'the man for others'. He forgets his thirst and hunger and makes himself completely available to the Samaritan woman. He seldom had time to eat and his relatives even thought he was getting mad (Mk. 3: 20).

4. He had supreme power over evil

In the healing of the official's son (4: 46-54) this becomes evident. Though John reduces the miracles to the minimum, these found a decisive place in Jesus' ministry as the signs of the kingdom. He always responded to human need. He was grieved when men were not able to enjoy the full life he came to give (10: 10). In all the miracles we see him as the saviour of the world who has control over evils, in its manifold manifestations.

The demons tremble at his presence and flee away (Lk. 8: 28; 4: 34). He had control over sickness.

5. He taught with authority

Towards the end of the narrative the Samaritans make a great confession that he is the saviour of the world. This they do on the basis of listening to his word (4: 41, 42). Those who listened to Jesus, recognised in him a divine authority. Eventhough the Samaritans are introduced to Jesus through the woman, it is their listening to him directly that leads them to this confession. Jesus' words are powerful. The people of his day marvelled at it (Jn. 7: 46, Lk. 4: 32, Mk. 1: 22). Matthew makes this very clear in the Sermon on the Mount (ch. 5). His word transcends the parochialism of the Jew and the Samaritan, the orthodox and the unorthodox. It is good news for the whole world.

Questions :

1. Do we think of Jesus as a man like us or as a superman, God in human garb?
2. How is he different from the avatars of Hinduism? What is it that attracts the Hindu and Muslim of our country in the teaching of our Lord?
3. What guidelines do we get from this chapter for evangelistic methods?
4. What is worship in spirit and truth? Can the worship in our churches be called worship 'in spirit and in truth'? Have you suggestions to make worship meaningful?
5. What does it mean to be the body of him who was 'the man for others'?
6. Do we remember Jesus as a wonder worker (e.g. Sathya Sai Baba) or the Son of God who could effectively deal with evil according to human need?

D. A. THANGASAMY

Address of the Archbishop of York at the Special Service for Mission and Evangelism at the Synod Session

The Church exists for two purposes—worship and witness. In so far as it is faithful to these two purposes it will regain its unity. In so far as it is unfaithful to these two purposes it will retain its disunity or increase it. In a very real sense unity is a by-product. If a man seeks pleasure he will miss it. So it is with unity. It is to be found on the road where witness and worship are pursued in obedience to Jesus.

The church's great enemy has a way of taking good things and distorting them. Thus for example he takes stewardship and distorts it into a money-raising campaign. So with ecumenism and the search for unity. All too easily it can be converted into a kind of hobby—a series of conferences, debates and discussions. But the ecumenical movement was born out of a passion for evangelism. John Mott and his colleagues went round the world calling for 'the evangelisation of the world in this generation'. We may smile at their optimism, but what is the ecumenical movement worth if that passion be gone? Our Lord prayed that His disciples might be one 'that the world may believe'. If half the energy we spend on ecumenical discussion were

spent on evangelistic out-reach the Church would be far healthier and more united than it is.

If unity is not seen as a means to an end, it can become a cause for pride or, even worse, an excuse for megalomaniac dreams of power.

How have 25 years of union actually affected your evangelistic outreach in India? Cardinal Suenens has written: 'A Christian is not truly a Christian till he is a christianiser'. You ask me what I mean by evangelism? I answer that you have a splendid example of it when Peter and Andrew, the men with the Greek names, introduced the Greeks to Jesus and he replied 'Now is the son of man glorified'. John Wesley, when he 'offered Christ to the people for two hours, was doing the same thing. One of the simplest and best definitions of evangelism is 'one beggar telling another beggar where he can find Bread'.

Let me give you another definition of evangelism, this time from Edward Patey, Dean of Liverpool: 'Evangelism is that part of the mission of the Church in which the gospel is announced as a fact to be believed and as a gift

to be accepted'. *Fact and act*—for Jesus is the Word of God and the great Act of God, the mind and heart of God unfleshed, crucified, risen and glorified.

One further definition known to many of you and due think to William Temple: 'Evangelism is so presenting Jesus Christ in the power of the Holy Spirit that men come to put their trust in God through Him, to accept him as their Saviour and to serve him as their King, in the fellowship of His Church'. This is a fine definition, for it maintains the centrality of Christ in evangelism. It insists on the power of the Spirit, and it makes the point that the fellowship of the Church is an essential part of the Christian gospel. A man cannot be a Christian alone in a corner.

We need to do some clear thinking. Evangelism which does not include social concern is not worthy of the name of evangelism. Our theology is essentially an incarnational theology. Few of us who were present at the World Council of Churches' Conference in Uppsala in 1968 will forget the Sunday afternoon when James Baldwin, the negro novelist, spoke to us as 'one of God's creatures whom the Christian Church has betrayed'. Who of us at least who had a white skin did not feel guilty? But social concern is not the gospel though it is part of it. The Uppsala Conference and the Lambeth Conference which followed it said much about those deprived of social justice, but it may be doubted whether those conferences were equally clear in what they said about those deprived of the gospel in all its fullness.

In the four great servant passages of Deutero-Isaiah it is clear that the Old Testament Church (if so we understand the servant) was not only the servant of men in a humani-

tarian sense, but was even more the servant of God. It was the servant precisely because it was the guardian of certain divine truths without which the community could not be whole or holy—truths such as righteousness, judgement, mercy and truth. So it was with Jesus the great servant. So it must be with the servant church.

Another favourite phrase in recent theological thinking and writing has been 'the man for others'. This has sometimes been used in a rather facile way. The Christian can only be 'the man for others' if first he is the man for God and the man with God's word for others—a word whose dimensions are big enough for man's whole need, a word that is this-worldly and other-worldly, a word that teaches men both how to live and how to die.

Who is sufficient for these things? Not one of us! But there is a Holy Spirit whom St. John calls the Paraclete. That means the Comforter, the Strengthener, the Advocate, the Stand-by. But it also means the Stimulator, the one who stimulates our wills and makes them open to new responses; the one who stimulates our worship and our witness.

If it is somewhat sub-Christian to pray 'Come, Holy Ghost, our souls inspire' (since He is already present in His Church), perhaps we should rather pray:

Spirit of flame, whose living glow
Was known to prophet, saint and seer,
Where faith is cold, thy fire bestow,
Where love is distant, draw thou near.
Our fathers ventured in thy power;
So fill us in this present hour.

The CSI and the New India

NINAN KOSHY, Bangalore

'The Church of South India affirms that the purpose of the union by which it has been formed is the carrying out of God's will as this is expressed in our Lord's Prayer—'That they may be all one . . . that the world may believe that Thou didst send me.' It believes that by this union the Church in South India will become a more effective instrument for God's work and that there will be greater peace, closer fellowship and fuller life within the church and also renewed eagerness and power for the proclamation of the Gospel of Christ. It hopes that it may be true leaven of unity in the life of India, and that through it there may be a greater release of divine power for the fulfilment of God's purpose for His world.' This is how the CSI Constitution defines the purpose and nature of the Union.

A generation which was born after this was written has become full adult members of the church. So also within the church there is a generation which takes church unity or at least a unified church for granted and which is not familiar with the protracted and even agonising negotiations which preceded it. They know that a certain halo is attached to the CSI in ecumenical circles but often fail to see within the church anything remarkable. While they feel that a new united church like the CSI should show more signs of renewal than others they do not find much evidence of it. They find that in many places old denominational loyalties dominate and sections of church members are often referred to as *ex-something* rather than as CSI.

The inauguration of the Church of South India almost synchronised with the inauguration of Independent India and is therefore historically also closely linked with the

political, social and economic transformations in the country. The witness of the Church becomes relevant and significant when it responds meaningfully to the challenges around it. The last twenty-five years of national life have witnessed many changes. More than ever before people feel that they have within their grasp the possibility of a better material life—freedom from hunger, injustice and oppression—and are inspired by this hope. With this hope there is a growing recognition of the fact that the improvement of their lot demands radical changes in almost all structures of economic, political and social life in this country. The question may be raised as to whether this significant context has been taken into account by the CSI in its life and mission. Very often we give the impression that we cling to old patterns, old institutions and old styles of functioning without showing the boldness to respond to the renewing challenges given by the Holy Spirit.

The Geneva Conference on Church and Society stated: 'The Church is in one sense the centre and the fulfilment of the world. In another, it is servant of the world and the witness to it of the hope of its future. It is called to be the community in which the world can discover itself as it may become in the future. When it does not fulfil this mission and reflects its prejudices of the world, as is often the case, it is not faithful to its calling.' Perhaps these words make too extravagant a claim because the reality of the church as we see it is very far from being conscious even of realising a fraction of this mission and bearing in mind the unfortunate development of the church's history through the centuries one should refrain entirely from referring to

the church as the 'centre and fulfilment of the world'. This could all too easily be misunderstood as a vainglorious boast. Yet the vocation of the church always exceeds what it has actually achieved in precise historical situations, though for all that the reality of what it has failed to achieve is in no way impaired.

From the very beginning the CSI has been trying to get each diocese to rethink its life, its work and its witness, in the light of the changed situation in the country. Years ago, when a 'New Pattern' for the church began to be thought about, the dioceses were exhorted to make a study of the situation in which they have to live their life, and a thorough examination of each item of their activities and decide which of them has become fruitless and must be cut away. They were also asked to explore new areas of service and new ways of witness in areas and places where the conditions for new growth were favourable. Very few dioceses did anything like such an examination. Most did nothing at all. The call to take the context seriously was ignored.

Similar calls have been made by periodic meetings of the Synod. The themes of the 1962 and 1968 Synods were 'Church and Society' and 'Church and its Neighbourhood'. In all these there was a definite challenge to the church to listen to and understand what was happening around it and redefine its work in response to such challenges. As this writer pointed out in one of the issues of the *South India Churchman*, 'The Synod can legitimately feel proud of the fact that its sessions have always been arranged focussing attention on some theme of great significance thus lifting them above purely legislative and administrative business. It may be pointed out that this is in contrast to the arrangement of the business of the Synods or similar bodies of many churches and has earned the appreciation of many outside our own church. But the other side of the picture is that many members seem to look at this as a study conference of an academic nature for the edification of the privileged members of the Synod, without any obligation on the part of the dioceses to translate the implications into the life at the diocesan level and down below to the level of the ordinary congregation'.

Talking about renewal Prof. D. A. Thangasamy has said: 'Renewal is the dangerous but dynamic adventure of breaking communities open to expose them to cultural and spiritual forces that will radically change them for better or for worse. Especially in the countries where Christianity is the religion of the minority, the church has tended to become a closed community. Hence the call to renewal, that is, to become a community that will not only stand up to the intellectual and spiritual challenges of a rapidly changing environment but will redemptively influence the process and direction of change'. Has the CSI listened and responded to such a call? Unfortunately there is not much evidence.

The context which makes Christian mission really relevant

in India is the quest and the struggle of men for their humanity. This struggle is the dominant theme of our national life. The presentation of Christ in India has to be integrally related to the struggle which is going on today. All institutions of the church and all methods employed by it have to be rethought in the light of this. Dr. Orchard has said: 'Participation in the struggle for personal existence is involved in participation in Christ's mission. For in the end it is a question of what God men worship. The struggle for personal existence within the framework of an ordered society is at bottom the struggle for the possibility of worship of God in Christ. The proclamation of Jesus Christ is the ground from which all strength of personal existence derive their meaning, purpose and incentive. These are the obverse and reverse sides of the same coin, Jesus Christ true God and true man'. Evangelism has meaning at depth only as a word coming out of a church engaged with all people in their struggle for personal dignity and social justice, and relevant to the spiritual awakening it represents. The missionary history in this country tells how it was the struggle for human dignity which gave the Gospel power among the more backward communities in this country.

The revolution of expectations can no longer be said to be only in the minds of the intellectuals in India. Today it is real in the hearts of the masses. There is a new tenor in the life of the people, but the church seems to ignore it.

The Governing Principles of our Church state 'The Church of South India desires conserving all that is of spiritual value in its Indian heritage to express under Indian conditions and in Indian forms the spirit, the thought and the life of the Church Universal.' To what extent this principle has been practised in the life of the church is an open question. Take for example our institutions: in earlier decades our institutions were the bearers of western ideas which were eagerly wanted. Thus they served an important role in the process of modernisation in this country. Today because of inability to keep pace with changing circumstances some of them remain to be symbols of an age that is gone and alien to the culture of this land. Many of our institutions have yet to become Indian, not only just in terms of personnel or resources but in terms of their outlook and orientation.

If the CSI is to be faithful to its historic mission it has to take the social revolution in the country more seriously than it has done in the past. This will in return call for a radical renewal of the structures and institutions of the church. This is not to turn her back on Christ but to follow him into the confusion of the wilderness so that when she emerges it is knowing what her task is, what her resources need to be, and where her strength lies.

With acknowledgement to the
CSI Silver Jubilee Commemoration Brochure
of the Youth Department of the CSI.—Ed.

Judgement on the Church in India*

After hearing the prosecution and the defence and after listening to the evidences, I set aside the verdict of the jurors and admonish and release the Church but direct it to be bound over for the next 25 years to do its work faithfully, failing which it will be arrested again and may be sentenced to death for atrocious crimes such as the following:

Failure to love the World

From the evidences examined, it is proved beyond doubt that the Church in India ought to be a partner of the world. But it has also been proved that it has so far lived like a sacred island in this world, putting individuals out of touch with the world encouraging them to play the roles of Jekyll and Hyde. You, the accused, have preached only to your Christian members within the four walls of your institution.

You are stronger in South India than elsewhere in the country; still you have failed in your calling and mission so that you are unknown to the outside world even there. Therefore you are really guilty. According to your own Law—that is the Holy Bible—it is clear that God is primarily concerned about the world and he wants to use the Church as an instrument of His love and reconciliation. Jesus the Lord of the Church called men and said, 'Come and follow me'. He called men in the midst of the world to deal with men in the context of the social, political and economic forces of History. You should therefore have borne in mind that you are a group of secular men and women called to be a servant of God in History, which means within the dirty and faulty secular structures of society. It is in these structures that God's struggle to make life more human is going on.

You have been a worthless instrument in the whole process of Indian nationalism; for when we were all involved so fully in the struggle for independence, you sat in a comfortable pew and sang loudly the British National Anthem, 'God save the King'.

Even after Independence, though you became united in some degree your political involvement has been like that of a spectator in a ball game, just clapping hands whenever a player was sent out for foul play.

You never had the guts to speak for truth and justice though you knew that the state is ordained by God for the welfare of man. Your Gospel says that Jesus visited and redeemed His People. Therefore you had to stand against evil and fully participate in the development programmes for Nation building. If you fail to serve modern man in the future also, you will fail in your calling and mission and be tried again. Your political involvement should mean actualization of freedom to those who are suppressed, independence to those who are socially captivated and liberty to those who are economically exploited.

Failure to have fair Representation

It is proved beyond doubt that you have given importance only to the old, neglected the young, and thus created a serious generation gap. Are you not a divine family where the father and son have equal roles to play? Without a son there is no father. Can a father simply become a glutton neglecting his son? Remember, it is time for you to see that the old retire and that their sons assume charge of their property.

Don't ask the sons, 'Have you got experience?'. Your Lord was very young when he began His ministry and He died for you before he was old. Remember, 'Youth is a struggle, old age regret.'

* Part of the programme given by youth led by the Rev. F. N. Sugirtharaj at the last Synod Assembly was a Mock Trial at which the Church in India figured as the accused. This was the 'Judgement' delivered at the end of the Trial.—Ed.

The young have got a new vision. They want to rise and build. See the terrific changes around. The stalwarts of the Old Congress have now been thrown out as rotten vegetables. But you still think like a nineteenth century man. Remember your home is a democracy—Christian style. Therefore give fair representation.

Failure to have visible unity

When you were born some two thousand years ago, your main work was to break down the boundaries of nation, race, class, languages and culture. We are glad that a part of you was united as one Church here in South India in 1947, forgetting your confessional, denominational, communal differences. But what happens even within that part is stinking at all levels. From election to the local church committee up to the highest church council you are given to canvassing and intrigue. Even the election of your Bishops is a matter of rivalry and intrigue like the election to Parliament. The Prosecution has established that your pastors canvass even for their transfers and that church offices are sought for the exercise of power and nepotism.

You emphasise uniformity too much and never emphasise structural unity. You claim to be the Body of Christ and then how come your own parts say to one another, 'You are not my hand or leg'? I know that you still like to have foreign missionaries, mainly for the money they can bring. At the same time you put the blame on them for 'denominational differences'. But secretly you become the agents of the missionaries and not agents of the Mission.

You must acknowledge that many of God's gifts cannot be shared among you, until you recognise that you are the people of God and are prepared to embody this fact in new and bold ventures of living faith today.

Don't ask, 'Am I my brother's keeper?'. Within the next twenty years you must strive hard to have one Holy Catholic, Apostolic Church in India and there should be no longer North Indian Church, South Indian Church, Roman Catholic Church, Lutheran Church, Pentecostal Church, Mar Thoma Church, and so on.

Pay heed to the prayer of your Lord, 'That they all may be one as we are one; that the world may know that you have sent me.' Casteism, which is more infectious and dangerous than colonialism, imperialism and communalism, should be wiped out from the annals of your history.

Failure to Indigenise

In the past you have been only talking of indigenisation. Is it not true that even the Syrian Church in Kerala is not fully indigenous in the sense that it still uses the Eastern Church Liturgy, vestments, language and what not?

The true colour of indigenisation will come only when you learn to support yourself. Until you stand on your feet and brush aside the foreign funds, you can never be indigenous.

Indigenisation in liturgy, hymns and buildings is only a first step in indigenisation. Remember, you worship one God who is a Universal King and the Father of all. He is not white or black, Telugu or Malayalee. He understands every language and everyman. Instead of speaking so much about superficial indigenisation, you had better write some modern hymns and prayers and make your worship more relevant and meaningful to the world of today.

At present your hymns and orders of service treat Jesus your Lord as a golden calf filled with magical powers. You

sin every Sunday by worshipping the cross rather than the crucified Saviour of the World.

You must make it known to others that you have only an empty cross and that your God is not a God of Augustinian Tradition huddled up in a contractor's hut, but one who has already departed from the Church and is present where battles of faith are being fought. Don't build Churches any more! Cement humanity to be the temple of God!

Failure in Administration

You speak too much about reformation in administration and about legal or moral reforms and hardly even deal with doctrinal reformation. You are so heavily institutionalised that you need a large staff for maintenance. You are like battleships saddled with a self-maintaining programme and so your problems of supply and survival become acute. Down with your *status quo*! Unless you let the world write your agenda you will have no image before the world.

Failure to look after rural Churches and Develop Special Ministries

The City Church is like a princess and the village church is like an orphan. You have to see that all the village churches are adopted by the city churches which must assume responsibilities to feed, and nurture the village Church for the glory of God.

It is high time that you should think of diversified ministries rather than the few stereo-typed ones like that for conducting worship. Unless there is a movement to quicken the Laity, your members will all remain God's Frozen People.

The traditional role of the clergyman as a prophet has become degenerated. The Pastor as the Shepherd of the flock is doomed. The clergy suffer from a vocational identity crisis. Don't aggravate it by serving as an employment agency, taking merely the unemployed and sending them for theological training.

You have to ordain women as clergy. I should hope that there will be women bishops when the golden jubilee of the CSI is celebrated twenty-five years from now.

Theological training should be in the context of ministry to industry, ministry in cities, ministry in politics, ministry among students, ministry in economics and ministry in law. There is a wounded man in every corner of every street. He is crying out of agony and pain. He cries, 'where is my gracious neighbour?'. Can you be a good Samaritan?

Therefore once again I admonish and release you, but order you to be bound over with the conditions mentioned above, failing which you will be arrested again for capital offence and for ignoring the judgement of this court.

The court is adjourned for today.

Highlights of the Synod 1972

THE REV. L. A. PULLEN, *Khammam, A.P.*

The Thirteenth Synod which met in Tambaram in January met as the Silver Jubilee Synod, for it was held in the year that will see the completion of twenty-five years of life. This gave the Synod both a sense of rejoicing and also a sobering sense of responsibility. There was thankfulness to God for the blessings along the twenty-five year way, coupled with a realistic approach to our problems and shortcomings, together with a resolution of purpose as we move on into the future.

This is being written some time after the end of the Synod. I am trying to get my mind back through all that has demanded attention since then. The Theme of the Synod was 'Saviour of the World'. What happenings at Synod are most likely to encourage the Church in its local setting to express this theme? Let us see some of those things that should strengthen it and help it in this.

The Evaluation Panel under the Chairmanship of Dr. G. Jacob gave opportunity for discussion of matters that need to be kept before the Church. This was a call not to rest on the laurels of the past twenty-five years but to go on into the future in a spirit of service. The emphasis was on the concept of the Servant Church in which congregations would catch a vision of their own ministry in the light of the ministry of the Servant Lord. It is to be simple, flexible, open and available to the world and should not give the impression that it is a closed community or a big institution which has huge funds at its disposal for use or distribution. The increasing share of the overall ministry of the Church being taken by the laity was welcomed. It was stressed that the role of the laity in the world must be recognised as sacred. Everything must be done to enable them to be the Church and to express Christ as the Saviour of the world wherever they are out in the world.

This Church in the world has to be a caring and a sharing society. This caring and sharing will take it into many

spheres and local congregations should seek out opportunities to collaborate in service projects with others. Also as social service becomes more and more the responsibility of the nation as a whole, there should be more and more co-operation with national programmes. This will probably mean in some places that there will be a break with the traditional forms of social service. Other avenues are opening up, in industry, in the removal of poverty, in the care of those physically and mentally handicapped. But to be effective in the world the church has much within its fellowship that needs to be set right, particularly the problems and divisions that arise from caste, language and race.

We were reminded that this outreach of the Gospel must be based on faith in Christ. This came not only through the Evaluation Panel but also through the addresses of the Moderator and the Deputy Moderator and the Bible Studies. Each seemed to supplement the other. We saw time and again that the Saviour of the world calls us to a new life—a new birth—so that looking to the Son of Man lifted up on the cross one gains entry into this new life. This means that one ceases to exist and begins to live, knowing the one true God and Jesus Christ whom He has sent. The ordinary man becomes an extraordinary person when he is possessed of the Holy Spirit and in a Christ-like fashion goes out to serve rather than to be served. Effective ambassadors of Christ will have a life commitment to the kind of ministry that Jesus Christ exercised—healing and help to all who are oppressed by the devil. We call Christ Saviour because He and He alone has power to deliver men from bondage to sin, death and the devil. While salvation is God's free gift those who would commend Him as Saviour will have to follow Him on the way to the cross.

The Synod had numerous opportunities to consider the whole ministry of the Church. There was plenty of

emphasis on Youth Work and Women's Work. The very practical help of the young people of the Madras Diocese did much to enable the Synod to run so smoothly and the dramas presented by them illustrated once more the effectiveness of this approach in getting the message across. The musical items presented by them were appreciated by many while also providing a ten minutes' 'grace period' for those who could not make it on time. Their example of practical help and of the use of music and drama could be followed in many congregations.

The ordination of women as Presbyters was a subject that occupied some time but eventually no clear decision was reached. It was ruled that an amendment to the Constitution would be necessary to permit this, and this means that a recommendation will have to come forward in the required way from the Synod Executive Committee or from the Dioceses. It was rather an anti-climax to find that, after discussing ordination for them, the Nominations Committee had brought forward the names of only five women in the various committees of the Synod. It was hardly their fault as they had to work with the names of those recommended by the Dioceses. After some pressure from the ladies present at Synod—again a comparatively small number—the Nominations Committee met again and more of them were eventually included in the committees.

There was opportunity to discuss with others the activities of the Church in its local setting. This came in the sessions set apart for the discussion of the main theme address and the Bible Studies. It was a pity that there was no general sharing of the findings of the twelve groups, but that would have involved much more time. As it was, it was impossible to deal with all the subjects suggested in the prepared questionnaire. Questions such as 'Can the worship in our churches be called "worship in spirit and truth"?' 'Have you suggestions to make worship meaningful?' and 'What practical steps can we take to make it clear, especially at the time of confirmation, that church membership means commitment to a saving mission to all men?' were given for discussion.

The two addresses given by the Archbishop of York, the Most Rev. Donald Coggan, impressed on us the danger of looking back too much and of the urgency of facing the future. What was achieved twenty-five years ago is cause for continual praise, but there is still much to be done. The great request, 'Sir, we want to see Jesus', calls us to a greater devotion to evangelism. Dedication to evangelism will lead to greater unity, while concentration on union will not necessarily produce a greater effort in evangelism. We were reminded that 'Evangelism is that part of the mission of the Church in which the Gospel is announced as a fact to be believed and as a gift to be accepted' and that 'to evangelise is to so present Jesus Christ in the power of the Holy Spirit that men come to put their trust in Him as their Saviour and serve Him as their king in the fellowship of the Church'. He went on to say that evangelism without social concern may not be evangelism at all but that social service alone is not the Gospel. The Gospel we present should not be one sided—it must be the whole Gospel. The 'Servant Church' is the guardian of certain eternal truths and is called upon to be the faithful custodian and proclaimer of these truths.

The Exhibition arranged by the Board of Mission and Evangelism with its maps, photos and exhibits graphically depicted the work being done in each Diocese. It is always interesting to see how some Dioceses have missions in other more needy parts of CSI. The work overseas in Thailand and our Missionary there, the Rev. Paul Manikam, had due emphasis and credit. In the Synod the desire to send a mission of help to Bangladesh was expressed and was most enthusiastically adopted. Every effort is to be made to do this as soon as possible.

More could be written about the moves towards a wider union, the reports presented, the drama, the daily fellowship at the Lord's table. But this is enough to show that this Synod has had much to say that can encourage every congregation in the Servant Church to step out boldly into the future and to proclaim Christ to be the Saviour of the world.

Twenty-Five Years in Madras Diocese

LESSLIE NEWBIGIN, *Bishop in Madras*

The Diocese of Madras is perhaps unique in one respect—that it includes a wider spectrum of ecclesiastical traditions than any of the other dioceses. There is first of all the old Anglican ecclesiastical establishment, going back to the earliest days of the East India Company, and represented by such noble buildings as St. Mary's in the Fort and St. George's Cathedral—as well as by the Diocesan Office buildings which eloquently suggest that the Church was once a department of Government! Then there are the old Anglican missionary traditions, going back to the work of the Tranquebar missionaries in Vepery, and continued through the work of SPG and CMS in and near the City. Very close after them come the old churches of the LMS (as it then was) and the Methodists, the latter extending through a considerable part of Chingleput District. Then there are the missions of the Church of Scotland, the Australian Presbyterian Church and (most massive of all) the Reformed Church of America with its work spread over large parts of North and South Arcot Districts.

The knitting together of all these into a unity has been a slow business. The first Bishop of the united Diocese—Michael Hollis—held strongly the view that integration was

primarily a spiritual and pastoral matter, not one of administration. 'It is not the Bishop's job to re-organise the Diocese', he said on one occasion. He put first the pastoral visitation of every part of the area, and the systematic encouragement of gatherings of clergy from different traditions for retreat and mutual counsel. Because of this early policy, I find that the spiritual basis of integration has been well laid. There is a refreshing amount of mutual trust and understanding between the different traditions and—I think—less than the usual amount of power-politics at Diocesan level.

Inevitably this policy meant that administrative integration went slowly. There were a number of powerful missionaries, not to mention some formidable local rajahs, who ensured that old administrative patterns persisted for a long time.... Ten years after union there were still 'missionary committees'—technically sub-committees of the Diocese, but effectively controlling the work along the old lines. Twenty years after Union there were still separate 'mission budgets'. It took nearly 15 years to establish a central fund for the payment of presbyters. Even to-day some of our diocesan accounting follows the

old denominational lines rather than the functional lines which would be so much more rational.

But though the process has been slow, it has been—I think—healthy. All the five 'areas' into which the Diocese is divided contain a real mixture of traditions—except the Western Area, of which a recent visitor from New York said that when he stepped into it he felt that he was back in Iowa. The administrative structures which have been created are much less centralised than in some other dioceses, and leave more to the initiative of local bodies—whether pastorate committees or management committees of institutions. The fact that every Pastorate is free to determine its own constitution (within broad limits) provides many headaches for the Bishop but is probably good for the Church.

If Bishop Hollis' emphasis was on spiritual integration, and upon the flexibility that was needed if different traditions were to grow together, his successor struck a somewhat different note. David Chellappa was both a great churchman and a great schoolmaster. He expected and obtained good discipline. I think he aroused much more godly fear in the presbyters of the Diocese than either his predecessor or his successor. His keen mind—sharp as a razor to the end—did not tolerate stupidity, even pious stupidity. I have the feeling that, coming as his episcopate did at that moment in history, he played a vital role in giving firmness to the mixture which Hollis had brewed so well. He also brought important new emphases into the life of the Church—a strong sense of national dignity and responsibility, a sense of the duty of the Church to the Nation. In his time also there was for the first time an effective recognition of the colossal challenge and opportunity presented by the growth of the City of Madras. Under his episcopate the Avadi Mission and the City Mission were begun, through which the Church reached out effectively into the vast new housing and industrial areas springing up round the City. Under him also the work of Industrial Mission began, the foundation of so much that was to follow.

During Bishop Chellappa's episcopate the problem of sectarianism became more and more serious. Such movements as those of Brother Bakht Singh had, of course, appeared earlier; but this was the period in which what had been a small trickle became a flood. Madras, with its relatively large Christian population, was the happy hunting ground for a growing multitude of saviours, each of whom would guarantee to revive the Church in 10 days' time if given the opportunity. To a Church like the CSI, which owes its being to a spirit of openness and flexibility, this created a very difficult problem. How to safeguard the essentials of churchmanship without becoming a walled fortress? How to welcome new insights and new inspirations without reducing the Church to a mere cloud of emotions? Bishop Chellappa faced this problem with his own splendid combination of a solid Catholic Churchmanship and an acute and sympathetic mind. I think that he did much to define the image of the CSI in this period of real confusion and difficulty.

In the short period of my own episcopate I have tried to lay the main stress upon the involvement of the Christian layman in the life of the world and upon co-operation with other Christians to this end. The practice of holding general conferences of laymen at regular intervals to discuss Christian responsibility in various fields of secular life, and the nature of membership in the Church, has helped forward this process. The formation of the Community Service Centre—in co-operation with other churches—has fulfilled a two-fold purpose: on the one hand it provides a place of training for full-time professional social workers where they can take their professional training in an atmosphere of Christian teaching and commitment; on the other, it provides a place where lay men and women from many

different walks of life are brought together for seminars and training courses of all kinds. This has already done much to stimulate a greater awareness among Christian people to their responsibility towards the wider community.

The Madras Christian Council of Social Service has now developed a very varied programme including emergency service to the slums in times of fire and flood, provision of liquid milk to pre-school age children in the poorest areas of North Madras, organization of systematic hospital visiting throughout the City and the provision of modern sanitary facilities in a number of selected slum areas. The Council is now branching out into more ambitious enterprises and is co-operating with the Government of Tamil Nadu in organizing the provision of trained social workers for each of the new blocks of apartments being built to rehouse the slum dwellers. This programme will eventually become a department of Government, but we have been given the privilege of organizing it and training the first batch of workers.

The Madras Church Development Trust provides for the systematic planning of new church building in the developing areas of the City. As new areas are opened up for housing, it is important that the Church should be represented in each new area, and that there should not be unseemly competition between the churches in the same area. To this end, the Trust purchases sites far in advance of the need, and arranges for the work in the area to be taken up by one of the co-operating churches when the population begins to move in. Twenty-five schemes for new churches are 'in the pipe-line' at the present moment.

Another new co-operative venture is the Christian Counselling Centre established in the old Mission Compound at Vellore. With a full-time staff of six, this Centre is now in a position to provide a very varied programme of training. The present policy is to provide short courses of about 2 months for clergy, youth workers, teachers and others. The demand for these courses far exceeds the capacity of the Centre and it is clear that a real need is being met.

Another important aspect of training for involvement is the work of Christian Service to Industrial Society, which is engaged in providing continuous training programmes for workers, managers, clergy and others in the problems of modern industry—the aim being to bring biblical insights to bear upon the many new problems which are faced by people who are being drawn into industrial life from a predominantly rural background.

Mention might also be made of the Christian Employment and Vocational Guidance Centre which is providing an employment exchange service and is beginning to provide systematic training in vocational guidance with a view to helping young people to find the best avenues of training and employment.

I hope that the writer of the article on the 50th anniversary of the CSI will record that my successor was a great evangelist.

The Diocese has certainly grown in the past 25 years. The number of communicant members has almost exactly doubled, and the number of parishes has grown from 67 to 91. How much of this growth represents actual conversion from other faiths is difficult to know. I do not think we are nearly as effective in evangelism as we ought to be—though there are groups of devoted Christians, often members of CSI banded together in voluntary groups, who do steady and good evangelistic work in the villages, and some of our village workers are real evangelists. As the result of a Survey conducted in 1965 three areas were identified as 'unoccupied', and since then fresh evangelistic effort has been directed, with considerable success, to these areas.

The growth of the City—which adds one lakh to its population each year—presents our greatest challenge. On

the one hand it has to be recognised that this growth is at the expense of the villages, which annually send their best young people to seek work in the City. But on the other hand it does present a magnificent challenge and opportunity for new types of Christian witness. There are not less than 2,00,000 Christians in Madras City now, many of them in positions of responsibility and leadership. Are we making the impact on the life of the City that we should?

It can be said that there are some encouraging signs. The fact that the Government authorities have been willing to accept our leadership in providing the new type of service needed for the people transferred from slums to new tenements is encouraging. Unquestionably we are able to tackle the problems of the City in a way that was impossible when we were divided. But we have still a long way to go.

Tirunelveli in the Church of South India

BISHOP T. S. GARRETT

Tirunelveli made its first remote contribution to the formation of the CSI a generation earlier than 1947, when those engaged in planning the union of Congregationalists and Presbyterians in the South India United Church studied the structure and functions of the pastorate committees and other representational church bodies which had already come into being in the Anglican diocese and incorporated many of their features into their own constitution. This was the beginning of a process of assimilation which culminated in the event of which we are celebrating the silver jubilee this year.

The fact that Tirunelveli could be taken as a model for other churches in process of developing self-government in the first decade of the 20th century is indicative of the long-standing character of the tradition to which the diocese is heir. Its beginnings, indeed, can be traced back to more than a century earlier than that, though the great period of evangelistic expansion was in the middle of the 19th century.

More recently through most of the 1930s Tirunelveli had as its bishop Frederick Western, a man of little small talk and not much sense of humour, but a genius in constitution-making. He was one of the leading lights in the composition both of the CIPBC and the CSI constitutions, and found apt pupils in his own diocese in the perennial game of framing regulations to meet all contingencies. It was not surprising that a bishop consecrated on 27th September 1947, who had studied our procedures with a view to framing proposals for a constitution for his own newly formed diocese, should have remarked that Tirunelveli seemed to have thought of everything.

So well organized and established a tradition has the advantage of promoting the stability which should be conducive to healthy growth. On the other hand, growth tends to be along lines already demarcated; for the very strength of the tradition engenders an antipathy to radical change. It is questionable whether, if it had been geographically possible to include a non-Anglican sector within the boundaries of the diocese as demarcated at the time of union, Anglicans would have been stimulated thereby to accept fresh patterns of worship and life. It is also possible that, like the many vigorous congregations formed by emigrants from Tirunelveli in the cities of Tamil Nadu further north, they might have become even more sturdily resistant to non-Anglican inspiration.

In worship missionaries of both CMS and SPG in the formative years had been loyal upholders of the uniformity of the Book of Common Prayer in its 1662 form. The people of Tirunelveli had learned their lesson of undeviating adherence to it only too well from them. If one points out to them that with the advent of 'Series II' and now 'Series III' in the Church of England and other liturgical revisions in other Anglican provinces they may well find themselves the last people in the world to be still using BCP 1662, they only smile or frown according to the

elasticity or otherwise of their sense of humour and carry on as before. The suggestion that lyrical versions of the Psalms might take the place of prose Psalms uneasily and sometimes absurdly fitted to Anglican chants is liable to meet with heated opposition.

However, the congregations of the diocese, encouraged not least by Bishop Jebaraj who was himself for many years a member of the Synod Liturgy Committee and by the Rev. M. S. Jesudason, the author of the two most popular musical settings of the CSI Order for the Lord's Supper, one geared to the prose versions of the *Gloria in Excelsis*, *Sanctus*, etc. and the other providing lyrical renderings of these, have shown a better record of adoption of CSI Book of Common Worship than their daughter congregations in other dioceses, even if that is not saying very much. United theological training, while it was located at Tirumuraiyur until 1969, brought many into contact with theologians and ordinands of other heritages; but, while its leavening influence was invaluable as far as it extended, one cannot say that it penetrated very far into the Anglican dough, except that it trained new generations of ministers, as the larger seminary at Arasaradi, Madurai, continues to do, who have only submitted unwillingly after ordination to the conservative sentiments of their congregations and remain on the lookout for opportunities to introduce some of the new ways that they learned while in training.

Along lines well defined and predictable before 1947, the diocese has shown significant development during the last 25 years. In education Colleges have increased from 2 to 4 in number, and the 2 older colleges, St. John's and Sarah Tucker have greatly expanded and introduced post-graduate study. High Schools were only 12 in number in 1947. There are now 27 of them. Indeed the diocese's enterprise in this field has been its major contribution to Indian society as a whole as well as to the Church in particular. For the past two years there has been a diocesan-wide programme of training high school teachers in the improvement of methods and syllabuses of religious education. Our schools, both secondary and elementary, have benefited greatly in recent years from the help given by Kindernothilfe in the establishment of hostels and the provision of education for needy children.

Our Schools for the Blind and the Deaf have both expanded considerably during the past two decades. The School for the Blind now trains teachers of blind children. An outstanding development at the Art Industrial School, Nazareth, has been the installation of machines for light industry which train young men as mechanics. Bread for the World has recently financed the construction of a new workshop to extend this training.

Church building continues as from the earliest years by spontaneous local effort. Congregations increasing in number find their churches too small for them and build larger ones or extend existing ones. In urban areas those who have come into the towns from the villages are quick

to form themselves into congregations and build themselves places of worship, and at least a few sizeable new congregations of converts have come into being. Since church union no less than 210 churches have been dedicated. It is always a cause of pleasurable astonishment to see solid churches dominating even the struggling villages of the semi-desert where little but palmyra and thorn will grow; though one could wish that the architects of recent years had not been so wedded to a tradition of church building inherited from the 19th century.

Tirunelveli before 1947 had as flourishing and well supported branch of the Mothers' Union as any Anglican diocese in the world. The change of name to Women's Fellowship in CSI was not negotiated without some searching of heart by our matrons; but women's work and witness have undoubtedly benefited from the inspiration and direction it has received from outside the diocese. Though there have as yet been few vocations to the Order of Sisters, those who have entered the Order have brought with them new light and initiative. The more numerous Associates of the Order give devoted service and leadership in their respective spheres of work. A significant development during the past decade has been the establishment of a training centre for women workers at Nagalapuram.

The most notable development in medical work has been the establishment of the St. Luke's Leprosarium and Re-

habilitation Centre at Peikulam in an area where leprosy has a very high incidence. The Rehabilitation Centre with its extensive farm is an example of the agricultural development which has been inaugurated in various parts of the diocese by the boring of new wells and the installation of pumps.

Other aspects of the Church's mission, such as evangelism and work among youth, are by no means lacking in life and vigour. There is a concerted plan which has been in operation for several years by which the stronger parishes of the south help the weaker ones of the north in the task of evangelism. Youth groups abound in the parishes, and the diocese employs three full-time youth workers, one for each of the three council areas. But again a characteristically sturdy conservatism has to be noted. New methods and approaches are not entirely absent; but their influence tends to be marginal.

Perhaps the tendency of Tirunelveli to go its own way dates from the several generations during which its lines of communication with other major centres of Anglicanism were very long indeed, and the higher committees and councils to which its representatives went met more often than not in the distant cities of northern and central India. At least CSI has for the last 25 years been on its doorstep, and the inspirational pressure of Synod and other inter-diocesan bodies has not been entirely ignored.

Announcements

NEW PROGRAMME FOR THE XIX CENTENARY OF ST. THOMAS THE APOSTLE

14th, 15th and 16th April 1972

ECUMENICAL CELEBRATIONS

Saturday 15th April, 1972

Place :—The Cathedral Basilica of St. Thomas the Apostle, Mylapore.

Site :—Altar above the Tomb of the Apostle.

8.00 to 10.00 a.m. Holy Qurbana by the Orthodox Bishops when the whole Cathedral will be reserved for the Faithful of the Orthodox Church.

10.30 to 12.30 Noon. Eucharistic Service by Bishops Newbigin, CSI; Diehl, Lutheran and Mar Chrysostom of the Mar Thoma Church.

Sunday 16th April, 1972

Place :—St. Mary's Hall
Armenian Street, Madras-1.

10.00 a.m. Ecumenical Meeting.

President :—His Eminence Cardinal Parecattil.

Speakers :—Bishop Lesslie Newbigin, M.A., D.D.
Bishop Mar Chrysostom of Quilon,
Kottarakara Diocese.

Bishop G. Diehl of the Lutheran Church.

A Public Meeting presided over by our Prime Minister Srimathi Indira Gandhi will take place at 6.00 p.m. most probably in the Island grounds.

ALBERT Z. MUTHUMALAI, S.J.,
Chairman,

Centenary Commission for Ecumenism.

ILLNESS OF DR. STANLEY JONES

Dr. E. Stanley Jones had a rather severe paralytic stroke on the 8th December. His speech is affected and the paralysis has extended to his left arm and leg. He has been

removed to Boston and lives with his son-in-law, Bishop James K. Mathews. His recovery will be slow at best. He cannot come to India and all his meetings for the next four months are cancelled.

Dr. Jones continues to have a triumphant spirit and sends his greetings to many friends in India. His address is: C/o Bishop James K. Mathews, 53, Worthing Road, Brookline, Mass. 02146, U.S.A.

G. SUNDARAM,
Bishop, Hyderabad.

FELLOWSHIP AT THE ROCK OF VISION, KODAIKANAL

Special programme in May

Theme : 'On Human Frontiers with the Eternal Christ'

May 1-5 'The Eternal Christ'—Dialogue.

8-12 'The Church on Social Frontiers'

—J. Vedasiromani.

15-19 Inter-religious Dialogue :
'Sociological Aspects of World Religions'

(Swami Chidbavananda, Prof. and Mrs. Dustoor, Miss L. M. Ouwerkerk and others are expected to participate.)

22-26 'On Human Frontiers Today'
—Miss L. M. Ouwerkerk.

19-31 Workshop: Writing, Painting, Sketching especially for Balvadi Teachers.

(Leaders: Dr. Hilda Raj, Miss L. M. Ouwerkerk, Miss E. P. Nesamony.)

Further information will be available from:

R. R. Keithahn,
'Ashram',
Kodaikanal-1

(Continued on cover page 3)
[MARCH 1972]

news from — THE DIOCESES

TIRUNELVELI DIOCESE

Retreat for the Clergy

Arranged by the Bishop-in-Tirunelveli, the Rt. Rev. T. S. Garrett, the Clergy Retreat was held at Courtallam from 26th to 29th January, 1972. Ninety-one clergymen were present there. Fr. A. R. Rajamoney of the Cambridge Brotherhood, Delhi, gave very inspiring addresses on the pastoral ministry. As the Bishop said, 'his addresses were very valuable and rightly directed both to the inner devotion and public pastoral life of the Christian presbyter'. One illustration might be given. On the story of the woman taken in adultery (St. John 8) the speaker made the following points :

(1) Christ takes the particular situation of each individual into account and puts the welfare of that person above the Law. Man should come before the Law and not the Law before man.

(2) Christ takes the side of the oppressed woman, even though the entire crowd is against her. The Church too, should champion the causes of the weak and the oppressed and should not be eager always to be with the majority.

'He shall bear all their sins' (Isa: 53:11). In taking the side of the weak, the Christian should be prepared to bear the responsibility for their sins. Salvation will come to the world only by in-bearing.

At the Conferences in the evenings, various matters of Church discipline and church administration were discussed. Those who took part in the CSI Synod at Tambaran, 10-14 January, 1972, presented reports on the Synod.

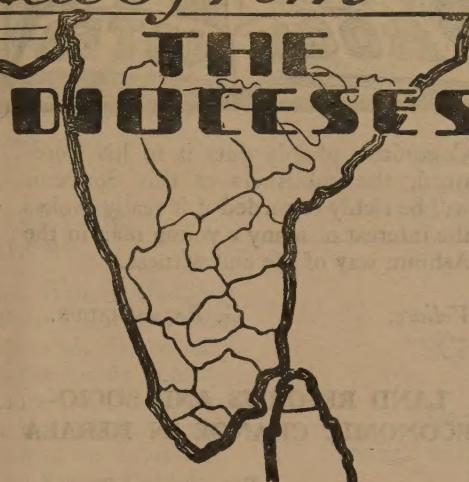
The Retreat came to a close with the Covenant-Service-cum-The Lord's Supper in which the Lord's challenge and promise were put across; 'Now go out where it is deeper and let down your nets and you will catch a lot of fish'. The retreat was indeed a fruitful time of renewal and re-dedication for service.

R. JOSEPH.

Retreat for Presbyters' Wives

The Retreat for the Presbyters' Wives of the diocese was held at St. Patrick's Church compound from January 21st to 23rd.

The Bishop opened with a brief introductory talk summarizing the message of the Synod, 'The Saviour of the World'. The Rev. L. Easter Raj in his addresses emphasised the need for thanksgiving to God in Creation, in Redemption and in Sanctification. Mrs. Easter Raj led the discussions on



the activities of the sectarians in the church today and the role of Clergy wives in this connection and the Indianisation of our worship.

Sister Jane Moses gave practical advice on the theme :—Come, learn, and go, preach.

One night coloured slides of Bishop Garrett's consecration were shown by the Rev. L. Easter Raj and also pictures of the life of Pandita Ramabai.

We enjoyed visiting the new harbour project there and were impressed by the plans for this grand new port and by the work now going on.

The Retreat ended with the Covenant Service, taken by Bishop Garrett. We thank God for this opportunity of fellowship and for renewed vision and strength to carry on our work.

LILIAN GARRETT.

DORNAKAL DIOCESE

Women's Fellowship Leadership Training

The leadership training was held on 29th and 30th January 1972, at Dornakal. Twenty-six delegates, representing the five group Church Councils attended the meetings. A few members from the local Church also were present.

On 29th the training programmes commenced with Holy Communion which was celebrated by The Rt. Rev. P. Solomon, Bishop of Dornakal, assisted by Rev. K. E. Swamidas. After that the following speakers gave inspiring and valuable messages on different subjects during the meetings.

1. Bible Study Methods—Rev. K. E. Swamidas, Diocesan Council Secretary.
2. Pastoral Counselling—Rev. Sam Prasad, YMCA Secretary, Secunderabad.
3. Leadership Training—Rev. L. A. Pullen, Missionary, Khammam.
4. Religious Drama—Mrs. K. Suryodayam, W. W. Secretary, Krishna-Godavari Diocese.

5. Nutrition Education—Dr. Daniel, Dornakal.

Bishop P. Solomon analysed the ways and means on 'Approach to Muslims and Hindus'. It was much impressive. The training was formally inaugurated by the Bishop.

The able leadership consultations and counselling of Sister Grace Aaron, the W. F. Secretary, were very helpful to all delegates who were much refreshed and benefited by the training. They left, no doubt, with renewed vision and spirit. Pray for the follow-up work to be carried out.

S.R. MARY THOMAS,
(W. W. Secretary)

RAYALASEEMA

The Late Mrs. Florence Solomon

Mrs. Solomon was the daughter of the late Rev. A. Sebastian, the founder priest of the All Souls' Tamil Church, Bellary. She was born on the 23rd August, 1895. She studied at Madras in St. Ebba's High School for Girls.

On the 24th August, 1914, she married Mr. Antony Solomon in the All Souls' Church, Bellary.

In 1964 the late Mrs. and Mr. A. Solomon celebrated the Golden Jubilee of their wedding amid great rejoicings on the 24th August.

Mrs. Solomon took a lively interest in church activities. She ably led the choir for nearly sixty years in the church where she was baptised.

Along with her husband she worked hard for the church. She was the Honorary Treasurer of the Church for many years and helped to build up the finances and the church property. She was an active member of the women's Fellowship.

Mr. and Mrs. Solomon were a tower of strength to Priests and Presbyters of the church and true friends and benefactors of all Christian newcomers to Bellary who sought their acquaintance. Specially, to the poor and needy the Solomons were generous and loving. Whenever any one was sick among Christians and non-Christians, Mrs. and Mr. Solomon were the first to visit and to pray for them and give them such help as was necessary.

Mrs. Solomon was the first lady to be a member of the Bellary Municipal Council in the 30's. She was Secretary of the Ladies' Club and the Indian Red Cross Branch in the Bellary.

The lives of the Solomons are a gracious, ennobling memory—a beautiful example of Christian love, Christian parenthood and leadership.

'FIFTY YEARS IN THE MASTER'S VINEYARD'

This is a Souvenir published in connection with the Golden Jubilee of the Christukula Ashram at Tirupattur. The Ashram is a first step in the task of indigenization of Christianity in India, which has been the cherished ideal of its founders, Drs. Jesudasan and Paton. To this great idea reference is made almost in all the messages sent for the souvenir. These messages make good reading and some of them are quite outspoken. For instance, Bishop Newbegin writes, 'In some respects the Movement for Christian Ashrams has not fulfilled the expectation of the early pioneers.' This sad view is shared by the Metropolitan of the Mar Thoma Syrian Church when he says, 'It is a pity that their (the founders) examples had not inspired young doctors for Ashram life and work. The Ashram may have to change its policy and pay young doctors who go over there for definite periods.'

The various activities of the Ashram are well brought out in an illustrious article by a former volunteer. It is interesting to read about the work among the tribals in Jawadi Hills and Wynnaad. The article claims that 'the Indian style temple, indigenous forms of worship have won many hearts'. Another article, by Rev. P. J. Thomas, describes vividly how the twin-founders of the Ashram, Periannan and Chinannan, hit upon the idea of starting a Christian Ashram in India. There is food for thought in the article entitled 'The Mission of Christian Ashram in India Today'. The writer says 'The chief contribution of Christian Ashram to India would be in evolving a concept of contemplative life on the pattern of the life of Christ'. He also points out that Christ was not simply a spiritual mystic but also a professional mystic.

Of the Reminiscences, some are really brilliant and add flavour to the Souvenir. One feels one is living in the Ashram atmosphere while going through the numerous anecdotes shared by the eminent contributors. Special mention must be made of the contributions of Dr. S. Gurupatham and Dr. M. Varadarasanar.

The get-up, the print and the many photographs add colour to the Souvenir. As the convener of the Golden Jubilee

Committee plainly puts it in his Foreword, the publishers of this Souvenir will be richly rewarded if it really evokes the interest of many a young man in the Ashram way of life and witness.

Vellore.

G. RAJABAHADUR.

LAND REFORMS AND SOCIO-ECONOMIC CHANGE IN KERALA

By

DR. M. A. OOMMEN,

C.L.S., Madras, 1971

Price : Rs. 5

The book traces the history of land relations in Kerala from the 7th century A. D. to the present. Until 1960 land was mainly owned by the so-called upper castes, temples, devasoms and churches. Ownership of land by 'lower-castes' was not uncommon, but not very prevalent. There were thousands of tenants belonging to all castes. On the whole the land relations in Kerala until 1960 were feudalistic in nature though attempts were made by governments even in the pre-independent period to reform the structure. In 1960 the first comprehensive land reforms act, which was sponsored by the Communist Ministry (1957-1959) was passed. Since some of the provisions of the Act were struck down by the courts, a watered down bill was passed in 1963. This was not progressive enough and so, in 1969, the United Ministry sponsored amendments to the Act of 1963. Strictly speaking this was a new piece of legislation envisaging far-reaching changes. The author points out that the land reforms prior to January 1970 were 'tardy, haphazard and piecemeal'. After that some headway has been made in the distribution of land and rooting out landlordism. The conferring of ownership rights to hutment tenants, however, is yet to make noteworthy progress. Since the amendments of 1969 made tenants practically peasant proprietors, tenants, some of whom are very rich, are not keen to purchase the rights by paying money. As the surplus land after ceiling is very limited, land available for distribution among the landless who form a third of the rural

population is not significant. At any rate the old structure of land relations based on caste and religious bodies is fast changing. However, an enterprising agrarian class based on family form is yet to emerge. This is primarily because sub-division and fragmentation of holdings which were already acute in the state have become worse by the land reforms. There is confusion between distribution of arable land and provision of housing sites. As regards social changes consequent on land reforms, some have come, but a fundamentally changed rural structure is yet to emerge.

The study, as the author indicates, is only an introductory exploration of the problem of socio-economic change in Kerala. Of several questions the author discusses, in Chapters IV and V (Social Change and Economic Change) some need in-depth study. They are : How far have land reforms altered the social structure of the various agrarian classes in the rural areas? Have land reforms increased capital formation in the economy? and Have land reforms helped to increase agricultural production and productivity?

While appreciating the positive changes that land reforms have brought about in the rural set-up some of the evil results of the reforms must also be investigated. To mention a few of them : (1) the social tensions that these reforms have created in the rural set-up (The author discusses this 'allegation' without either confirming or denying it); (2) The lawlessness the reforms have created in the rural areas, like encroachment of lands, difficulty of evicting tenants or occupants even when it is within the provisions of the Act, etc., and (3) the lack of attraction for land as a source of investment for people's savings, particularly of those who have been working away from their native villages and the chances of these savings going for unproductive things.

The book will be of help to the general reader to get an idea of the land relations in Kerala through the centuries. It will be a useful guide to those who would take up the study of some of the questions raised in the book in detail. The author has to be commended for incorporating in the book a good deal of relevant data in a digested form.

Always

M. V. KURIEN.

NOTICES

ANNOUNCING

The 1972 Session of the

NATIONAL CITIZENSHIP ACADEMY

(A Six-Month Residential Post-Graduate Course)

1st June 1972—30th November 1972

AT

ECUMENICAL CHRISTIAN CENTRE,
WHITEFIELD, BANGALORE

The Academy aims at sensitising Editors, Writers, Pastors, Social Workers, Lecturers, Political Party Workers and Secretaries of Organisations in the Political, Economic, Social and Cultural issues in the life of the Indian Society for meaningful participation. The course will help to strengthen the concern of the Church for the secular life of the nation. This will be the fourth session of the Academy. The earlier three sessions were attended by Roman Catholic, Orthodox and Protestant candidates (men and women) from Bengal, Bihar, Orissa, Andhra Pradesh, Madras, Mysore, Kerala, Indonesia and Ceylon.

Lectures by competent professors from various Universities, Seminars, Study tours, Research and Practical training. The course will be undergirded by Biblical and Theological studies.

Admissions to University or Theological graduates. Preference will be given to candidates recommended by Churches/Institutions/Organisations. Apply for Prospectus and Application blanks before the 30th of March, 1972.

DIRECTOR

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Whitefield, Bangalore
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6. Be aware of their role in community service.

* The College is sponsored by the Ecumenical Christian Centre and is located on its spacious Campus. It is managed by an All-India Board consisting of eminent women educators and leaders.

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ANNOUNCING

10-20 May, 1972

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Sponsored by

The Ecumenical Christian Centre

Theme : SOCIAL TRANSITION AND HUMAN
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- * What are the dynamic forces at work ?
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The Course will be conducted at the Ecumenical Christian Centre from Wednesday 10th to Saturday 20th May, 1972.

The fee for registration, tuition, food and accommodation will be Rs. 100 (Rupees one hundred only) per person.

Register your name before the 20th of April, 1972, by sending the full fee either by money order or crossed cheque.

DIRECTOR

Ecumenical Christian Centre
Whitefield P.O., BANGALORE.

ANNOUNCEMENTS—(Continued from page 14)

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The Seminary also gives Diplomas and Certificates to those who do not take a degree. Write for a prospectus. The next term begins July 1, 1972. Graduates may also apply.

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REGISTRATION OF NEWSPAPERS (CENTRAL)

(RULES 1956)

Statement about ownership and other Particulars about newspaper SOUTH INDIA CHURCHMAN to be published in the first issue of every year after the last day of February

FORM IV

(SEE RULE : 8)

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I, C. E. Koshy, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(Sd.) C. E. KOSHY

Signature of Publisher.

Dated 1-3-1972.